

THE

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אשרי מחכה ויניע

## די יודישע מדינה

א נײַער וועג צו ענדלען מיט דער יודענפראגע

פון

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דרוק פון יוסף קעסעלמאן  
שנת תרנ״ט לס״ק

ДИ ИУДИШЕ МЕДИНА  
т. е. Еврейскій Штатъ.  
Соч. Д-ра Теодора Герцля.  
Переводъ Ш. Бромберга.

לראות בטובת בחיריק

אין יאר תרנ״ט

לעלות בשמחה כשוקף

Title Page of "Der Judenstaat"

Printed in Russia in Yiddish - 1896

# OUR ORGANIZATION

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The American Israel Numismatic Association is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of The State of New York. The primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby.

The Association sponsors major cultural/social/numismatic events such as national and regional conventions, study tours to Israel, publication of books, and other activities which will be of benefit to the members. Local chapters exist in many areas. Write for further information.

The Association publishes the SHEKEL six times a year. It is a journal and news magazine prepared for the enlightenment and education of the membership and neither solicits nor accepts advertising. All articles published are the views and opinions of the authors and may or may not reflect the views and opinions of A.I.N.A.

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## *The President's Message*

### *by Moe Weinschel*



Dear Members:

We spent a very interesting week working at the ANA Convention in Denver. Many A.I.N.A. members visited with us at the Israel Government Coins & Medals table and quite a few attended the Israel Day meeting and press conference and the dinner that followed. The new issues were exhibited and publicized by IGCMC Chairman Uzi Narkiss and Director General Shalom Peri. The new IGCMC exhibit display, shown for the first time, is very nice and fulfills a long needed void.

The 1997 AINA annual medal will feature the theme of "100 Years of Zionism" with the design taken from the first Zionist Congress. The design was submitted by Mel Wacks, winning him a \$100 award. The medal is very well executed and 1997 paid-up members can look forward to its receipt.

Our treasurer, Florence Schuman is now home recovering from hip replacement surgery. The annual dues notices will be mailed out the beginning of December. She asks that members respond promptly, so as to avoid the work of sending out reminders and duplicate notices.

In the July-August issue of the SHEKEL, we published the new dates for AINA election of Directors. The incumbent Directors whose terms of office are up are: Ed Janis, William Rosenblum and Julius Turoff. We have two additional contenders; Jud Karten and Nat Sobel. Brief biographies are enclosed on the ballot sheet. All ballots are to be mailed to our accountant as shown on the ballot tear-off. This is the most cost efficient way of conducting this election and we appreciate your participation.

There is also a gift application for A.I.N.A. membership enclosed. Since you enjoy reading the SHEKEL, why not use the magazine for gift purposes? Your thoughtfulness will be remembered six times a year when the magazine arrives.

Lastly, the A.I.N.A. tour will leave on schedule and is now closed. A report on this tour will appear in the next issue.

Have a Happy and Healthy New Year.

Shalom

## "Der Judenstaat" by Manfred Anson



One hundred years ago, on Feb. 14, 1896, a small book was published in Vienna that changed Jewish history. In its 86 pages, it communicated the vision of a practically unknown 36-year-old Jewish journalist from Vienna, outlining a homeland for the Jews after 1,800 years of Diaspora following the last Jewish revolt against the Romans. He called his book *Der Judenstaat* - The Jewish State- with subtitle *Versuch Einer Modernen Losung Der Judenfrage*, An Attempt at a Modern Solution of the Jewish Question.

Had it not been for a historic accident in France and two men of Hungarian extraction, who knows if we would have a Jewish state today? One was a French major, Ferdinand Walsin Esterhazy, who sold his country's military secrets to the Germans, an act of treason for which Capt. Alfred Dreyfus, a Jew, was accused and convicted in an infamous trial in 1895; the other was a young lawyer and journalist, Theodor Herzl, who had been sent by his Viennese Jewish-owned newspaper, the *Neue Freie Presse*, to cover the trial.

Week after week Herzl witnessed the virulent anti-Semitism of the French military court and the civilian mob in the streets of Paris. The cry "Death to the Jews" rang in his ears as Dreyfus was publicly disgraced by having the buttons ripped off his uniform and his sword broken and then sent into exile to Devil's Island, off the coast of South America.

Herzl, who grew up in Vienna and attended law school there, was used to the comparatively benign Austrian brand of anti-Semitism under Emperor Franz Joseph, who was also called the *Juden Kaiser*, "Jew Emperor." Until the Dreyfus trial, Herzl had never been confronted with anything like the visceral hatred the French bore the Jews.

Something stirred within that writer of fashionable sketches for ladies and stories about his travels through Europe. Sheltered in a very assimilated wealthy middle-class home, never having heard of the anti-Jewish pogroms in Russia or the early Jewish immigration to Palestine and the formation of small colonies of settlers, he was struck by the thought that something had to be done about what was then called in German *Der Judennot*, the Jewish suffering, that was a way of life for Jews in Europe but more so in Russia and Poland.

Western European Jews and American Jews had at last achieved equal rights, had entered trades, established prosperous businesses, studied at universities, and even became nobility. But the Jews in Russia still lived in ghettos, with all their tribulations. Something somehow had to be done to end the suffering. Somewhere a piece of land had to be found in which Jews could live in peace as a people.

Of course he knew that the Jews had an ancient homeland now called Palestine, but at that time it belonged to the Ottoman Empire under the Sultan Abdul Hamid. Throughout the Dreyfus trial, Herzl returned night after night to his small room in a hotel on the Rue Chambon – the hotel is still there, by the way – and wrote his dispatches for his newspaper. But his thoughts about a Jewish homeland occupied his mind. He finally filled sheets of paper with his ideas and combined them into a letter to Baron Edmond Rothschild, asking for a meeting with that famous philanthropist to obtain financial help for his project.

Herzl, at about the same time, approached Baron Maurice de Hirsch with the same request, to finance a movement then called Zionismus. Both Hirsch and Rothschild laughed at the idea of transporting thousands of Jews from Europe to Palestine. Hirsch offered a few hundred dollars if Rothschild would also give as much. At that early stage, neither of them came through for Herzl, an unknown dreamer.

In spite of many setbacks, the idea of a homeland for the Jews never left Herzl, and eventually the letter to Rothschild took the form of that small book, published at first in German but soon afterward into every European language used by Jewish people.

The reaction to the book was not long in coming from every level of the Jewish communities in Europe. It was greeted with ridicule from the Orthodox – a Jewish state without a moshiah? The rich Jews responded with great alarm, fearing the book's ideas could endanger their wealth and social position. The Jewish Socialists were suspicious of a new theory advanced by a Viennese bourgeois lawyer/journalist completely unknown to them. But there was also a positive reaction from the poor Jews of London and the millions of poor Jews, from Lithuania in the north to Odessa in the south of Russia, and even more so from the Cossack-plagued Jews of the Ukraine.

The crowned heads of Germany and Russia welcomed the prospect of the riddance of their Jews – so long as they left their money and properties behind. What then did this book contain to cause such consternation all over Europe?

- A new philosophy for a free Jewish people and new concepts about how this was to be achieved;
- a constitution for the new state;
- the creation of what Herzl called "The Jewish Company," which would buy all the available land (the Jewish National Fund was yet to be created);
- a seven-hour working day, unheard of anywhere in the world (he even drew a flag with seven golden stars inside a Star of David, seven stars for seven working hours);
- no land speculations by the rich;
- affordable housing for working people, unlike slums of Europe;



- a prohibition against non-Jewish working slaves;
- extra-territorial status for all religions and places of worship;
- a country in which neither the army nor the priesthood could interfere with the administration of the state and where every nationality had equal protection before the courts.

These were only a few of his thoughts. Many pages of the book were filled with ideas on how to get the Jews to leave their countries and how to transport them by ship and railroad to the Middle East. But considering that those thoughts were written down in 1895 and 1896, 100 years ago, did they not appear to be prophecies?

Did we not establish instead of a "Jewish Company" – the Jewish Agency, and for land acquisition the Jewish National Fund? Israel has a politically neutral army, the Histadrut built workers shikunim in which even new immigrants could live decently, and there is equal access to places of worship since the Six Day War.

To Herzl, a common language for the people was many years away, and every citizen could use his or her own until a common language would come about – not necessarily Hebrew. He could not have known that there were already thousands of Jews living in Palestinian towns like Safed, Tiberias, Jaffa, and of course Jerusalem whose families had been speaking Hebrew for centuries. It took only one generation of immigrants to turn the babble of many languages into modern-day Hebrew. Herzl also never got his constitution – nor has Israel, to this day – and what he called the priesthood has today more political clout than he imagined.

This little book became the foundation document of a new movement called Zionism, resulting in the First Zionist Congress in Basel, Switzerland, in 1897. Toward the end of this congress he wrote into his diary – which I had the honor of holding in my hands in Jerusalem a few years ago, – "If I were to sum up the congress in a word – which I shall care not to publish – it would be this: At Basel I founded the Jewish state. If I said this aloud today I would be greeted with universal laughter. In five years perhaps, and certainly in 50 years everyone will perceive it."

Herzl was out only by one year, and the Judenstaat became a reality. He ended his book with those words:

*Therefore a wondrous generation of Jews will spring into existence. The Maccabeans will rise again. Let me repeat once again my opening words: The Jews who wish for a state will have it. We shall live at last as free men on our own soil and die peacefully in our own homes.*

When Theodor Herzl died at the age of 44 in 1904, our age-old prayer *LeShanah Haba Yerushalayim* was still only a dream.. Fifty years after the Second Congress, the dream became a reality; Jerusalem became the capital of his Judenstaat.

# THE HOLOCAUST AND RZESZOW POLAND

By Jack J. Silverstein

I recently acquired a Holocaust document that on the obverse was a *sonderkarte* or special card written in German and issued to the *Judenrat Reichshof* (Rzeszow, Poland). This ration card was good from October 1, 1941 to April 30, 1942 and was not especially unusual. However, its reverse presented an historical mystery. On the back was what appeared to be a document written in Polish in September 1944. This was difficult to explain. The ghetto of Rzeszow was completely Judenrein or Jew free, months after the last Jew had been removed from Rzeszow in January, 1944. What was the meaning? Did its message bear any relationship to the sad story of the Jews of Rzeszow? Or had the reverse of the *sonderkarte* simply been used as scratch paper at a later time?

Rzeszow (Risha in Yiddish) is located about 93 miles east of Crakow, Poland. Jews had lived in this town since the 15th century. The first synagogue was built in the 17th century. By the middle 1700's, there was a Jewish population of about 1,200 that grew to over 3,000 by the end of the century. By the beginning of the 19th century, Jews made up 75% of the town's total population. In 1939, on the eve of World War II, 14,000 Jews, or one-third of the total population, were citizens of Rzeszo

The Germans occupied Rzeszow on September 10, 1939, and immediately began to persecute the Jews there as they were persecuting Jews everywhere they could. By the end of September, they had destroyed the town's synagogues. In typical fashion, as their understanding of the Jewish calendar increased, they developed a pattern of saving their worst harassment for the Jewish High Holy Days.

The Germans confiscated the apartments of hundreds of Jewish families. Jews were prohibited from using the main thoroughfares in the town. The Germans renamed the town of Rzeszow as Reichshof and the Jewish population was subjected to all of the anti-Jewish decrees issued in the *Generalgouvernement*.

In October, the German authorities appointed a *Judenrat* (Jewish Council) and honored a lawyer named Dr. Kleinman with designation as its head. In January, 1940 Kleinman and the other members of the *Judenrat* were executed. Benno Kahana was appointed in Kleinman's place. In December, 1939 and January 1940, 6,000 Jews from other areas of Poland were transported by the Germans to Rzeszow/Reichshof. On December 17, 1941 a decree was issued announcing the establishment of a ghetto. By January, 1942 the ghetto was closed with 12,500 Jews inside.

From July 7-13, 1942 a *grossaktion* (large action for deportation) took place in Rzeszow/Reichshof and some 22,000 Jews from the town and its outskirts were deported to the extermination camp at Belzec.



1000 Jews were disposed of immediately by being shot in the nearby Rudna Forest. In Rzeszow/Reichshof, where there once had been 14,000 Jews, the German District Headman celebrated the achievement of Judenrein by dedicating a wooden eagle, inscribed as follows:

*This eagle, the German sign of superiority and dignity, was put up to mark the liberation of the town of Reichshof of all Jews in the month of July, 1942. It was put up during the service of Major Dr. Heinz Ehaus of the SS, first District Headman and first Station Commander for the NSDAP for the district Reichshof.*

The Headman's jubilation was slightly premature. Jews were returned to the town by the Germans in 1942, after deportations from villages, towns, and cities throughout occupied Poland to the death camps in Chelmno, Treblinka, Sobibor, Majdanek, Belzec and Birkenau-Auschwitz. The Reich Security Main Office (RSHA) allowed the so-called secondary ghettos and also the Jews of the labor camps working for the German war economy to remain for a certain time in the five districts of the *Generalgouvernement*.

In December, 1942 a few thousand Jews, some families or partial families, but mostly single people, were brought to Rzeszow from places of incarceration in the region. The Rzeszow ghetto, subdivided from the ghetto Ost (East), was reopened as ghetto West and was nicknamed the *Schmelz* ghetto (*Schmelz* is derogatory slang meaning "trash" or "refuse" and refers to inmates awaiting transfer from a labor camp to an extermination site).

Ghetto West was filled largely with broken families, older persons, women, children, and other Jews who had escaped previous roundups in villages and towns. Ghetto Ost came under direct SS supervision as *das jüdische Zwangsarbeitslager* (forced labor camp). Men were separated from women - husbands from wives. Any children still alive were forcibly removed to the *Schmelz* ghetto where they waited for the next transport to extermination. The final act for Ghetto Ost came in January 1944, when most of the surviving people were transported to their deaths. Some were taken to the Plaszow concentration camp.

Now the reverse of the document I had acquired began to make some sense. The obverse was clearly issued to the Judenrat as a ration card set to expire on May 1, 1942 since the major liquidation of the Jews in Rzeszow was to take place in July. The reverse was dated September, 1944, five months after the last Jew was removed from the ghetto. The Polish words typed on the reverse translate as follows:

*City Court: Due to a strong necessity for help for the wives of Pleno Titulo (Fully Titled) friends, who were taken by Germans, we are asking for a bigger contribution, if possible.*

Then follows a handwritten list of Polish Judges and Prosecutors with monetary amounts of zlotys or the word "no."



This was probably written by Polish Judges and Prosecutors for the purpose of raising contributions for the wives of fellow lawyers (Fully Titled) who were either killed by the Germans or sent to concentration and labor camps. All of the names signed are Polish and not Jewish. It can therefore be concluded that the document shown on its reverse was a Polish document written after Rzeszow had become Judenrein in 1944.

Students of the Holocaust know that the Germans carefully selected Poland for the sites of the extermination camps because antisemitism ran so high in that country and they knew little or no outcry would be made. The Polish people, with some exceptions, became willing collaborators in Hitler's Final Solution. However, the Nazis had no use for intellectuals of whatever race or nationality. After the Jews had been disposed of in Rzeszow, it was the turn of the Polish intelligencia of Rzeszow, and of course, that included Polish lawyers and judges. They, above all, might be expected to raise questions about the German program.

With exquisite irony, the little Holocaust document I had acquired illustrated a harsh truth of the progress of the Nazis across Eastern Europe. On the obverse is documented the destruction of the Jews. While this was taking place, who cried out? On the reverse, the desolation of the wives and children of those next in line. When they came for the Jews, the Poles did not protest, because they were not Jews.

*First they came for the socialists, and I did not speak out -  
Because I was not a socialist.*

*Then they came for the trade unionists, and I did not speak out  
Because I was not a trade unionist.*

*Then they came for the Jews, and I did not speak out -  
Because I was not a Jew.*

*Then they came for me - and there was no one left to speak for  
me.*

*--Martin Niemoller*

If you have information on Rzeszow or the document described, please contact Jack Silverstein at (904)877-8957. My appreciation to Kalina Warren of Orlando, FL and Vivian Garfein of Tallahassee, FL for the translation and explanation of the Latin terms.

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## Harry Houdini Anniversary Medal by Mel Wacks

Houdini, the most famous magician the world has ever known, is being honored on the 70th anniversary of his death (October 31st) with an unusual double "Magical Medal." This unique commemorative, from the Jewish American Hall of Fame series, is actually two medals that precisely fit together. While "a picture may be worth a 1,000 words, this remarkable limited edition metallic sculpture must be seen to be fully appreciated."

On the top is one of Houdini's favorite portraits of himself, surrounded by playing cards, with his signature above. Houdini's name is inscribed on the bottom, as it appeared on one of his posters, along with a pair of handcuffs typical of those he used in his sensational escapes. Since Houdini died on Halloween in 1926, this double medal opens to reveal a charming scene of costumed children surrounded by ghosts and mysterious creatures.

Seventy years after his untimely death, Houdini's name is still instantly recognizable around the world, synonymous with mystery, illusion and suspense. "Houdinize" appeared in the 1920 edition of Funk & Wagnalls' New Standard Dictionary, meaning "to release or extricate oneself from confinement." But he was much more than that!

In Houdini's own words, he had "conquered the four elements fire water, earth and air." Fire - when he leaped handcuffed and manacled into boiling malt. Water - when he was sealed in a box or cage and then lowered into icy rivers. Earth - when he was buried in a coffin. And Air - when he piloted the first sustained flight on an airplane over Australia (March 16, 1910).





He was the highest paid and most popular performer of his time. Houdini was born Ehrich Weiss on March 24, 1874 in Budapest, Hungary. His family emigrated to the United States while he was an infant, and his father became the first rabbi in Appleton, Wisconsin. They later moved to Milwaukee, and eventually settled in New York.

Young Ehrich's life was transformed after he learned his first trick (the vanishing quarter) and read the autobiography of the "Father of Modern Magic," Robert Houdin. At the age of 17, he changed his name to Harry Houdini and began performing in medicine shows, circuses, theaters, etc.

As a child, Houdini had picked the lock on the cupboard where his mother kept her jam tarts. Years later this innate talent led him to be called "King of Handcuffs" and "Master of Manacles." When 100,000 people watched Houdini wriggle free from a building in April, 1916 a newspaper reported that this was "the biggest crowd ever assembled in Washington at one place except for the inauguration of a President." Woodrow Wilson said, "I envy your ability to escape from tight places. Sometimes I wish I were able to do the same."

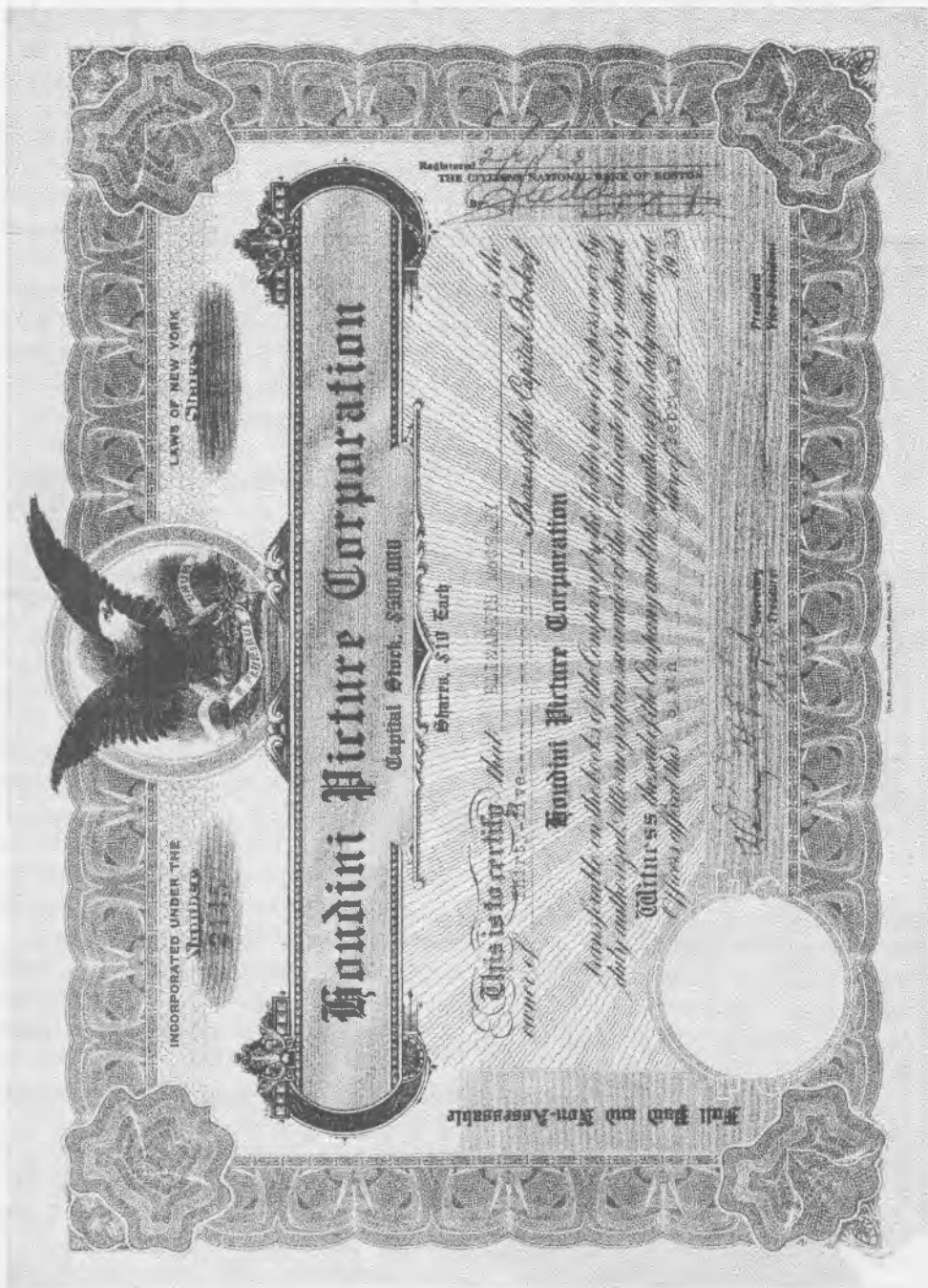
One of Houdini's most spectacular illusions was the "Vanishing Elephant," in which the pachyderm lumbered on to the stage, and walked straight into a large cabinet. Almost simultaneously the cabinet's walls would be pulled back and the elephant had disappeared. "Even the elephant does not know how it is done," Houdini once said.

Houdini had many close calls with death, such as the time in England that he almost drowned trying to escape from a padlocked keg of beer. After a long delay, his assistant broke in and found Houdini overcome by the alcohol which had seeped through the pores of his body.

Four years after the Wright brothers flew the first practical airplane, Houdini bought a French plane built by Voisin Freres and made his first flight. And just 5 months later, on March 16, 1910 he made the first successful flight in Australia, at Digger's Rest field, 20 miles from Melbourne. A short time later he wrote, "Even if history forgets Houdini, the Handcuff King, it must write my name as the first man to fly here (Australia)."

Surprisingly, Houdini's passion for flying died down quickly, and after leaving Australia he never flew a plane again! Houdini tried to enlist in the army in 1917, when the United States entered World War I, but he was informed that at the age of 43 he was too old. Unable to serve in combat he instead spent considerable time during the war years performing free for soldiers and organizing shows to raise money for Liberty Bonds.

Always seeking new challenges, in 1918 Houdini starred in a movie serial, "The Mastery Mystery." A few months after this release, Houdini signed a contract to make feature films for the motion picture pioneer Jesse Lasky. "The Grim Game" featured Houdini surviving a



This original stock certificate on Houdini Pictures Corporation, for 35 shares, was issued in 1923. The stock, issued just three years prior to his death, was likely an attempt by Harry Houdini to capitalize on his own performances in motion pictures.

crash of two planes in mid-air. In his next film, "Terror Island," he miraculously escaped from a submerged crate. Not satisfied in being only a star, the Houdini Picture Corporation was set up, and Houdini wrote the script for "The Man from Beyond," in which he returns after being frozen in Arctic ice for 100 years to ultimately save the heroine from going over Niagara Falls. But after his next film, "Haldane of the Secret Service," flopped, Houdini returned to vaudeville where he earned the impressive salary of \$3000 per week. On October 31, 1975 Houdini's pioneering accomplishments earned him a star on Hollywood Boulevard.

Houdini had a life-long interest in exposing phony psychic phenomena. In 1922, Houdini sat in a darkened Atlantic City hotel room along with Sherlock Holmes' creator, Sir Arthur Conan Doyle, and his wife Lady Doyle, who was an amateur medium. When Houdini read the words inscribed by Lady Doyle, that were purported to be written by his late mother, he pronounced the seance a failure. The message came through in English, a language that Houdini's mother never mastered (she only spoke Yiddish). A Christian cross appeared at the top of the first page...an unlikely symbol to be drawn by the wife of a rabbi.

Houdini attended hundreds of seances, where he figured out the tricks used. He conducted many mock seances, producing so-called ghosts and spirits in order to expose the false mediums. He offered a standing \$10,000 reward for any "supernatural" manifestation he could not duplicate. On the subject, Houdini published books such as "Miracle Makers and Their Methods" (1920) and "A Magician Among the Spirits" (1924).

Houdini was lounging in his dressing room at the Princess Theater in Montreal on the fateful morning of October 22, 1926 when a student from McGill University asked if it was true that Houdini could sustain punches to his midsection without injury. When the student asked if he could take a few trial punches, Houdini said yes. The visitor struck him immediately, not realizing that Houdini had to brace himself. Even though Houdini had stomach pain, he boarded the train for Detroit, where he was scheduled to perform the next evening. A telegram was sent ahead, so that the best doctor in Detroit was waiting at the hotel. But Houdini went directly to the theater. He fell after the first act, but went on with the second act, collapsing after the final curtain. His ruptured appendix was removed and a second operation was performed four days later. However, this time even the great Houdini could not escape his destiny, and he passed away on October 31, 1926.

Hundreds of thousands of mourners jammed the streets of New York to glimpse Houdini's funeral procession. At the ceremony, Rabbi Bernard Drachman said, "He was one of the truly great men of our age."

# On Mintmarks and Tinted Banknote Paper

## By Shmuel Aviezer

Mintmarks on coins are nearly as old as the coins themselves and can be found on ancient Greek coins indicating city symbols such as the owl, turtle, ox, fish etc.

Mintmarks appear on coins in different renditions: animals, roses, letters, numbers, stars etc. Their significance differs from mint to mint. Most represent the name of the mint; as letters on U.S. and German coins. Some signify a special finish of the coin, as proof. All mintmarks are designed in tiny shapes, and are generally incorporated in the theme side of the coin, though there is no written law for this. Some mintmasters put their marks on coins. When a mintmaster goes, his mark is replaced by the newcomer's symbol. This procedure is still done at the Utrecht Dutch mint. Israel trade coins do not have mintmarks. These are depicted only on commemorative or special coins. Their first appearance was on the proofs of the Independence Day coins of 1959, "Ingathering of the Exiles", in the form of the Hebrew letter  $\aleph$  meaning "special" in Hebrew. Another mintmark in the shape of a filled star of David, was first incorporated on the brilliant uncirculated (BU) version of the 1971 Independence Day coins honoring Science-based Industries.

On two occasions, a different mintmark appeared on Israeli commemorative coins: the proof version of the "Victory" special coins of 1967, and the proof "Shalom" Independence Day coins of 1968. On both coins the Hebrew letter  $\aleph$  was depicted, indicating the name of the Jerusalem-established workshop of S. Kretchmer & Sons, where these coins were struck.

The tiny star of David is also affixed on the special mintages of the circulation coins for collectors, in proof and piefort finish. This addition to the regular finish of the circulation coins endow them the statutorial category of "special coins", and as such are solely marketed by the Israel Government Coins & Medals Corporation.

The two mintmarks, the  $\aleph$  and the star of David, are exclusive for Israeli commemorative and special coins and indicate the grade of the finish of the coins, whether proof or BU. They have been imprinted on these coins since they were first depicted, as said before, whichever mint strikes them.

## Banknote Paper - Tinted or White

A survey of banknotes in the world shows that about 90% are produced on white paper. The advantage in this respect stems from the fact that on white paper the watermark, which is a prime element of security against forgery, is more conspicuous and that the contrast between the printed portion and the plain part is sharp, both elements being very important in detecting a forged banknote.



Banknotes printed on slightly tinted paper, matching the dominant color of the banknote is common in some countries. On this paper, the watermark can still be unobstructively perceived, but the contrast between the design and the plain background is not as sharp as on white paper. Yet some experts claim that tinted paper poses an onerous hurdle before the color-copying machines as they do not fare well in producing the definite tint of the paper..

In Israel, the paper used for the Anglo-Palestine series and the Bank Leumi LeIsrael series, was white. The choice was made by the printers, the American Banknote Company.

But in preparing the first series of the Bank of Israel in 1955, the printers, Thomas de la Rue of London, recommended to the bank the use of tinted paper for the new series. This idea emanated from the desire to endow the banknotes with a more aesthetic look. Each denomination had the paper tint that matched the overriding velour of the design. This trend continued to prevail in the Bank of Israel second series which was issued in the years 1958-1960.

Though the third series was printed largely by the Dutch printers Messrs Enschede, the policy of using tinted paper was maintained. In those years, 1969 - 1972, the menace of the color-copying machine was yet to come. The Bank of Israel officials saw some uniqueness in using tinted paper, which placed Israeli banknotes in special setting among the banknotes of the world.

The fourth series, gradually introduced into circulation between 1975 and 1978, was also printed on tinted paper. In those years the threat of forgery by color-copying machines grew at a slow pace, but the Bank and the printers became aware that more sophisticated measures, such as screen trap and microtexts should be incorporated in future banknotes, constituting a more effective defense against counterfeiting than the tinted paper. Yet, in carrying out the currency reform in February 1980, when the shekel replaced the pound (lira), the parallel valued banknotes i.e. one shekel to fifty sheqalim, had to feature the same design as their predecessors, and therefore the same tinted paper was used. But in the course of planning the next denomination of 100 sheqalim, portraying Mr. Ze'ev Jabotinsky, thorough discussions were held with the printers and the paper makers as to the merits of the tinted paper in the changing circumstances, when forgery by color-copying machines has to be strongly challenged. The emerging conclusion was to adopt white paper for this denomination and join other countries who do so in their banknotes. Apart from providing sharp and clear watermark contrast, the use of white paper alleviates the need to separately adjust the automatic sorting machines, a new factor in processing banknotes, to the tint of each banknote.

Since the issue of the Jabotinsky banknote of 100 (old) sheqalim in Dec. 1980, all Israel banknotes have been printed on white paper. Along the years, this step proved to be the right one to follow.

## A Saga of Tragedy and Triumph by George Eisen

I have often been mystified by people's reaction, a mixture of amazement and pride, upon learning I was a boxer in my youth. Jewish tradition, at least what we are taught to believe, has always viewed the body and athleticism with a degree of discomfort or ambivalence. It has never been easy to reconcile the image of the "people of the book" with the image of the athlete.

The emphasis on spirituality that, according to Jewish belief sets us apart from the outside world, and the warning that emulating the behavior of our gentile neighbors leads to assimilation has been a defense mechanism that serves as a safe-guard of Jewish identity.

In the Eastern European *shtetel*, at the turn of the century, the emphasis on the body was looked upon with disdain, according to some Jewish historians. This portrayal of the Jew is still far from accurate or fully justified because, in these same *shtetels*, there were many Jewish *shtarkes*, or strongmen, such as porters, blacksmiths and farmers who protected the community during anti-Semitic disturbances. I still remember from my childhood in Central Europe the stories about the feats of the Jewish strong man Zisha Breitbart, who could tear chains with his bare hands, break coins between his fingers and lift huge weights with his teeth. Even after 75 years, people recalled the strength of the giant with awe, admonishing show-offs with the phrase: "do not play Breitbart."

Another noted strongman, Eugene Sandow, gained his fame at the Chicago World's Fair in 1893. A precursor of the proto-typical modern fitness guru, he opened a health institute in London. Sandow figured in James Joyce's *Ulysses* and was chief sponsor of the 1908 Olympics in London.

On a personal note, I cannot easily forget the severe beating I received from my father when he learned I was going to boxing workouts.

Sports historians discovered much later that Jewish boxers were not so rare. The first heavyweight Olympic boxing champion was Sam Berger, who won the title in 1904. And between 1900 and 1910, more than 20 Olympic and world champions were Jewish. That Jews have been prominent in the history of ancient and modern sport, and specifically the Olympic Games, should not come as a surprise. We tend to forget that one of the sparks that ignited the Maccabi revolt was - as the Jewish historian Josephus Flavius recorded some 2,000 years ago, that some high priests in Jerusalem's Holy Temple neglected their holy duties and instead, exercised in the nude, Greek style.

Josephus also recorded that Herod, King of Judea, saved the ancient Olympic Games from bankruptcy by endowing them with gifts and revenues upon which "he was generally declared in their inscriptions to be one of the perpetual managers of those games."

If we lift the veil of misconception about the role of Jews in modern sports, we find many astonishing facts, touching personal accounts and, sometimes, tragedies. The involvement of Jews in athletics during the late 19th century coincided with their rise in the ranks of the middle class in Europe and America. Participating in sports was just another way by which the Jewish middle class pursued its social and psychological integration and assimilation.

Who would suspect that one of the men who helped usher in the modern Olympic Games in 1896 was Dr. Ferenc Kemeny, a Jewish Hungarian. Kemeny became one of the most ardent supporters of Pierre de Coubertin, the romantic French aristocrat credited with the establishment of the modern Olympic movement. Not that his Jewishness was pertinent at the time, but it became so when he and his wife committed suicide rather than be forced to wear the yellow star that identified Jews during the Holocaust.

Similar tragic fates awaited the first two German Olympic champions, Alfred Flatow and Felix Flatow (not related). After winning several gold medals in gymnastics during the 1896 games in Athens, Alfred Flatow died in Auschwitz and Felix Flatow, in Theresienstadt. As a former Olympic medalist, Felix Flatow received a special invitation from the Sportfuhrer, Hans von Tschammer und Osten, to the opening of the Nazi Olympic Games in 1936. He courageously declined. His rationale: Since he was excluded from his sports club by the Nuremberg Laws, he should not participate in the Olympic celebrations either. Among the modern games, the Berlin Olympics of 1936 generated perhaps the most pre-game controversy. To placate American and world opinion, the Nazi sports authorities felt pressured to organize training camps for Jews. Among those invited to train there was half-Jewish fencer Helene Mayer, living comfortably in California at the time. Eventually all Jews, even European record-holding high jumper Gretel Bergman, were excluded from participation. Mayer and another half-Jew, ice hockey player Rudi Ball, were included on the German team as tokens, averting an American boycott. Mayer, who ironically exemplified a statuesque Aryan blonde, raised a few eyebrows with her Nazi salute on the victory stand while receiving a silver medal. She shared the stand with two other half-Jewish fencers. Ilona Elek of Hungary won the gold and Ellen Preis of Austria, the bronze. There were also several other Jewish fencers in Berlin who won medals. Among them was Endre Kabos, who won two gold medals for Hungary. He later died in the Holocaust.

The most heated debates about the Berlin games raged in America, where a boycott was supported even by the American ambassador to Germany, William E. Dodd, and Consul General George Messersmith. Despite their strong objections, the American team participated. The only two Jews on the U.S. track team, Sam Stoller and Marty Glickman, were replaced in the 4 by-100-meter relays with two African-American athletes, Jesse Owens and Ralph Metcalfe.

Glickman continues to believe an anti-Semitic coach was behind the switch.

Another tragic anecdote involves the Polish fencer Roman Kantor who had taken part in the 1936 games, and the Nazi general Reinhard Heydrich, an avid fencing aficionado. The feared head of the Gestapo provided Kantor with money and travel papers after the Jewish athlete fled from the Soviet occupation zone in 1939. His story ends, like so many of his contemporaries, in the Majdanek Nazi concentration camp.

Of all the Olympic events, fencing might be considered the ultimate Jewish sport. It is not an exaggeration to say that Jews won more medals in Olympic fencing, based on their representation in the general population, in the first half of the 20th century than any other ethnic group. Hungarian Jewish fencers were especially dominant in the Olympics, winning a total of 20 medals. Ivan Osiier the leader of Copenhagen's Jewish community, garnered a silver medal in 1912 at Stockholm. He holds the record for participating in more Olympic Games - seven - than any other athlete.

What are the roots of this Jewish fascination with the science of the sword? The most plausible explanation is that fencing was part of the Jewish community's attempt to identify itself with, and be accepted by the upperclasses. Fencing was, after all, an aristocratic pursuit, closed to the Jews for thousands of years.

The exact number of Jews participating in the Olympic movement as athletes, coaches, referees and of officials may never be known. With the dissolution of the Soviet Union, more and more former athletes are willing to reclaim their Jewish heritage.

There are many records held by Jewish Olympians. Two outstanding Jewish gymnasts, Agnes Keleti from Hungary and Maria Gorochovskia from the Soviet Union, amassed 18 medals in the 1952 and 1956 games. Keleti defected from the Melbourne Olympiad after the revolution in Hungary and made aliyah to Israel, becoming its national coach. Gorochovskia, on the other hand, had to wait until the collapse of the Soviet empire to make aliyah.

Among other heroes, we all remember and cherish the exceptional performance of Mark Spitz in Munich, winning the most medals anyone ever garnered in one Olympics. But Spitz was not the only Jewish swimmer of note in the history of the games. Alfred Hajos, who was dubbed the Hungarian Dolphin by the admiring Greeks, won two gold medals in the first Olympiad in 1896.

Olympic Games influenced Jewish sport on many levels. Among the most important contributions was the establishment of the Maccabiah Games, modeled after the Olympics. The idea of a Jewish Olympiad was raised as early as 1912 in Germany. But World War I interfered with its realization.

As a world event, no other festival showed all the beauty, hypocrisy and tragedy of the games than the 1972 Munich Olympics.



The shadows of Palestinian terrorists and their victims are etched into the consciousness of the world. These images remained when Avery Brundage, president of the International Olympic Committee, declared at the Munich games the dictum: "The Games Must Go On." The games did go on for the news. And it is somehow comforting, and poetic justice, that two young Israelis, Yael Arad and Oren Smadja, won Israel's first Olympic medals four years ago in such an "un-Jewish" sport as judo. They and others are anticipating adding a new chapter to the long history of Jews and the Olympic Games, a saga filled with tragedy and triumph.

The Israel Government Coins & Medals Corp. have issued medals for several recent Olympics. These are used as the numismatic illustrations.



## The Altneuschul Medal by Peter S. Horvitz

The Altneuschul (the Old-New Synagogue) of Prague is the oldest standing synagogue in Europe. The structure is as impressive for its gloomy and haunting interior, created by its narrow windows, as for its unique and bold exterior. The originality of the design was no doubt influenced by the fact that the building was intended to stand in the heart of the Jewish quarter, where the architects felt they didn't need to fear criticism from outside forces. I think that it can be safely said that the architects have succeeded in creating a Gothic structure of great elegance and spirituality, free of the Christian symbolism and forms which usually dominate this style.

In 1990, the government of Czechoslovakia, then near the end of its existence as a communist government and as that of a unified country, issued a commemorative medal marking the 700th anniversary of this great structure. The medal is struck in bronze and measures 59 millimeters.

The obverse depicts the facade of the synagogue. Above is an inscription in Czech, which means the same as the inscription at the bottom, which is in Hebrew. The inscriptions translate as "700 Years of the Old-New Synagogue." To the left of the building is the date of its founding; 1290; to the right, the date of the medal, 1990. Also on the left, below the date, in the field, in incused letters, is the name of the medallist, J. V. HAMPL.

The reverse inscription, in Czech, translates "Jewish Religious Community in Prague."

The reverse depicts the old Jewish cemetery of Prague. The grave stones in the cemetery date from 1439 to 1787. Imposed above the grave stones is a Seal of Solomon, with a hat of high rabbinical office in the center. This hat probably symbolizes the presence in the cemetery of its most famous resident, Great Rabbi Judah Loew Ben Bezalel (a. 1525-1609), known as the Maharal of Prague. Rabbi Loew's actual accomplishments are considerable and he has left a distinguished body of writings, which combine philosophy and mysticism to create original interpretations of Judaism. However, Rabbi Loew is best remembered in the field of legend, as the creator of the famous Golem.

The Golem was a clay figure of a man of gigantic proportions that was brought to life, through the art of Rabbi Loew, to wander about the streets of the ghetto of Prague to protect its inhabitants. The story of the Golem originates at a period much earlier than that of Rabbi Loew himself and stories concerning the creation of Golem were told of many other great scholars and rabbis. As early as the Talmud, this passage appears, "For Rava created a man and sent him to Rabbi Hera. The rabbi spoke to him and he did not answer. Then he said: You must have been made by the companions; return to your dust."

(Sanhedrin 65b.) Methods for the creation of a Golem became a major concern for many of the masters of the Kabbalah, but it was Rabbi Loew who was most closely associated in popular lore with its actual creation.

The legends of Rabbi Loew and the Golem inspired two classic novels of German literature, The Golem (published serially 1913 to 1914 and as a book 1915) by the Christian Gustav Meyrink (1868-1932) and By Night Under the Stone Bridge (1953) by the Jew Leo Perutz (1882-1957). The legends also inspired the German expressionist film classic The Golem (1920), which starred, was written, and co-directed by Paul Wegener. The other co-director was Henrik Galeen. Wegener had produced an earlier film version of this same tale in 1914.

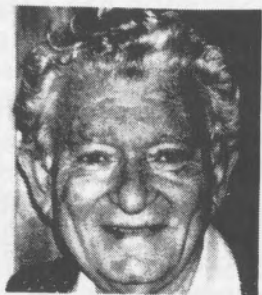


Some 40 kilometers southeast of the city of Prague is the Czech town of Horovice. From this town, in the 15th century, emigrated a Levite family which eventually spread about the earth. The family name took various spellings, "Horowitz" being the most common. "Horvitz," my own family name, is another common form.

# The ALEPH BETH Page

## ...Dedicated to the Beginner

by Edward Janis



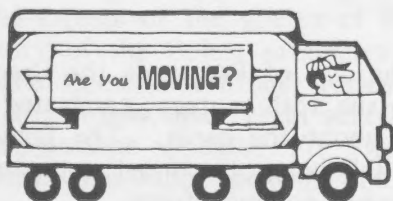
Q. In the past, you suggested that because a beginner does not know which series of coins he will want to specialize in, that he familiarize himself with the history (the time factor, social, economic etc.), and start collecting a type set of the series. I decided that I would make a type set of the modern coins of Israel and the ancient coin that is the background coin that had the grapes, leaves, pomegranates etc. In my sophomore year, summer 1994, I had a wonderful group tour to Israel with other students and picked up most of the cheap trade coins. Now in my senior year, I am getting disillusioned. I will either stop coin collecting or close my box with tape and wait for the day that I have more money coming in than going out. In your opinion will I go back to my coins in the future if I stop today?

Y.N. Ann Arbor, Mich.

A. In a study in numismatics not specifically of collectors of Judaic material, the statistics favored the collector of ancient coins returning to the fold versus collectors of modern coins. It also favored older collectors (40+) versus younger collectors. In your case, where the problem appears to be money and not lessening interest, I suggest another route.

Go to your college library and examine the "Scott Postage Stamp Catalogue". In the Israel section you will find hundreds of stamps with the theme or copy of an ancient or modern coin plus medals. For a few cents, you can purchase most of the used stamps. A few of the uncanceled stamps are very expensive. In this way, you can have a three way type set with material that compliments each other.

In later years when the fruits of your college education begin to roll in, you can then acquire the higher priced ancients. In the interim accumulate knowledge.



**PLEASE**

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## Jewish Habitation in Jerusalem by D. Giora and S. Shamis

Ever since 70 C.E., when Rome terminated 1,200 years of Jewish sovereignty and self-rule in the Land of Israel and its capital, Jerusalem, Jewish habitation has, phoenix-like, emerged from the ashes of destruction and exile. Not once but many times.

In about the year 1000 King David conquered Jerusalem from the Jebusites and proclaimed it capital of his kingdom. Later, he bought a threshing-floor from the Jebusite, Ornan, on Mt. Moriah, to be the site of a shrine to God.

David's son, Solomon, built thereon a magnificent temple, palaces and sumptuous villas, making the city one of the most splendid of the ancient world. Under his successors, Kings Uzziah, Jotham, Ahaz, Hezekiah and Josiah, Jerusalem, the capital of Judaea, grew and prospered, despite the feuding which followed the division of the kingdom after the death of Solomon. The Temple of Solomon was destroyed and Jerusalem conquered in 588 B.C.E. by Nebuchadnezzar, King of Babylon, who carried its inhabitants off into captivity.

In 537, King Cyrus of Persia, having crushed the Babylonians, permitted the First Return and the building of the Second Temple by Zerubbabel, last ruler of the House of David. Nehemiah raised the walls of the city against attack and Ezra, arriving with more exiles, founded the Great Assembly and Sanhedrin.



In 320, Ptolemy Soter conquered Jerusalem, expelling some of its Jewish inhabitants and garrisoning the city. During this period, Temple services were held and, under the Ptolemies and Seleucids, the Jews enjoyed a reasonable measure of autonomy. However, when King Antiochus Epiphanes profaned the Temple, the Maccabees led a successful revolt (168-165), rededicating the Temple and establishing the Hasmonean dynasty that was to rule Judaea for more than a century and bring to Jerusalem peace and prosperity.

In 63 B.C.E., Judaea fell to Rome, although it continued to enjoy limited autonomy. Under Herod the Great (40–4 B.C.E), Jerusalem recovered its Solomonic splendor. Walls were raised and reinforced, new buildings and citadels appeared and the city's population grew to a quarter of a million, doubled three times a year by mass pilgrimages from near and far. The Second Temple was rebuilt on a grand scale. Once again Jerusalem flourished – until the outbreak of the Jewish Wars against the Romans in the year 66 C.E.

After three years of bitter siege, marked both by fratricidal conflict and heroic resistance, Jerusalem fell to the Roman General Titus and the Second Temple was burnt to the ground. This period of disarray and bitter loss saw the rise in influence of the rabbis, in synagogues scattered all over the land, so that Jewish spiritual life was kept alive and communal coherence sustained. It was with the blessing of the most celebrated rabbi of the day, Rabbi Akiva, that, sixty years after the Temple destruction, Simon Bar Kochba led the re-capture of Jerusalem, holding it against the legions for three years. This time, the city was utterly devastated, with a Roman town Aelia Capitolina rising in its stead, from which the Jews were banished by order of Emperor Hadrian. This ban was enforced under the Christian Byzantine Emperors, with one exception. When Julian the Apostate mounted the throne, he ordered the rebuilding of the Jewish Temple. Jews of all ages streamed to the city, showering their wealth on the work. Hardly were the foundations uncovered when flames burst from underground and the work was abandoned.



In 614, the Persians recaptured Jerusalem, Jewish volunteers from all over the Holy Land fighting in their ranks. However, a few years later, Jerusalem was once again in Christian hands and the Jews expelled from the city. When the Moslem invaders came in 638, there was not a Jew to be found in Jerusalem.

The Moslem rulers were more tolerant of Jewish habitation and, in the 8th and 9th centuries, Jerusalem became, for the first time, the

spiritual center of all three monotheistic faiths, synagogues flourishing side by side with churches and mosques.

When the Crusaders captured the city in 1099, they massacred every Jew and Jewess they could find there, their successors taking advantage of every opportunity to ill-treat the Jewish inhabitants. The revival of the religious spirit in the West was, in those times, accompanied by persecution of the Jews. They were deemed inferior to the Moslems and, by the laws of the Latin Kingdom, were not allowed to hold land. Practically their sole means of livelihood was dyeing, dating from the time of the Caliph Haroun Rashid, who, against a heavy tax, granted the Jews a monopoly in this craft. In 1163, Rabbi Benjamin of Tudela, visiting Jerusalem, found only 200 Jews in the city, all dyers, living under the Tower of David, close to the present Jewish Quarter. Later, the Jewish community was further restricted to "Juiverie", or ghetto in the northeastern corner of Jerusalem,



With the expulsion of the Crusaders by Saladin, the lot of the Jews improved for a time. Saladin himself ordered the gates of Jerusalem to be opened to the Jews and, over the next thirty years, a large community arose, reinforced by immigrants from overseas, headed, in 1201, by a party of 300 rabbis from France and England. However, in 1244, Jerusalem was sacked by the Khorezman Tartars, the Jews who survived fleeing to other parts of the country.

When Rabbi Moshe Nachmanides (Ramban) visited the Holy City, he found only two brothers living in the city, both dyers. He acquired a ruin and restored it as a Jewish synagogue. From that time onwards, a Jewish community, poor, it is true, began to reassemble in Jerusalem.

In the 14th and 15th centuries, Jewish pilgrimage to the Holy City was extensive, the pilgrims reaching the country through Jaffa port. But some time in the 15th century this route was discontinued as the Christian shipowners were ordered by the Pope not to carry Jewish

pilgrims, because of a dispute with the Franciscans over the Coenaculum, on Mt. Zion. The fortunes of the Jews In Jerusalem seem to have declined progressively at this time.

In 1481, one pilgrim reports finding only 250 Jewish householders in the city; in 1488, another writes of only 70 families, all poverty-stricken because of the weight of taxation. The rabbis and other leaders seem to have fled the city, leaving behind only the poor and the women. The expulsion of the Jews from Spain In 1492 seems to have given the Jewish community of Jerusalem new impetus, exiles arriving there increasing its numbers to 1,570 souls in 1522.

It was about this time that the curious Four Synagogues were constructed by the Sephardic community, who had at first shared the Ramban synagogue with the Ashkenazim. During this period, the community in Jerusalem fell into four groups:

The Mist'arbim, who were born in the country and spoke Arabic.

The Ma'arbim, settlers from North Africa.

The Ashkenazim from Eastern Europe.

The Sephardim from Spain.

At the turn of the 18th century, Rabbi Yehuda Hechassid arrived with a large following of rabbis from Poland, on the wave of a new messianic awakening. They purchased a building for a synagogue, the forerunner of the great Hurva. Evidently, they did not thrive. A Polish pilgrim wrote in 1716: The majority of the Jews in Jerusalem are without means of support.



While the Jews of Sephardic origin earn their bread by selling in the market, able as they are to converse in Arabic, Turkish and the Romance tongues, the Ashkenazim speak only Yiddish. They are in need of charitable donations, yet the Turkish Sultan doubles their taxes. The situation continued to deteriorate over the next century, the Ashkenazi settlers driven out of the city and their buildings seized by the Moslems. Matters began to improve again in 1832, when the Egyptians ruled Jerusalem. The Ashkenazis were then allowed to



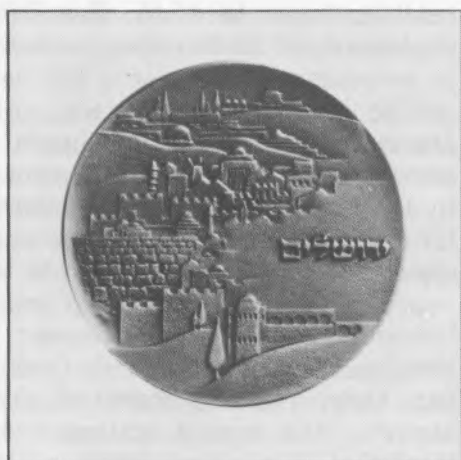
resettle there. In 1846, Rabbi Schwartz writes that out of a total population of 28,000 Jews in the whole of the Holy Land, 8,000 lived in Jerusalem.

The Jews were beneficiaries of the Crimean war. Wishing to show gratitude towards its European allies, the Porte granted in 1855 admission to Temple Mount to non-Moslems for the first time, and, In 1856, issued the Edit of Toleration for all religions in the Ottoman Empire. In 1864, the Hurva synagogue was reopened for worship after having been closed for 116 years. The Jews of Jerusalem enjoyed improved standing, expanded and prospered, stimulated in the 1880's by the first Zionist settlement. Many synagogues and centers of learning rose in the Jewish Quarter during those years: Hayei Olam, Etz Haim, Habad, Rabbi Kalisher, Porath Yosef, the Sephardic Metivta. The newest settlers from Germany and Holland built Der Deutsche Platz, Batei Mahase, the Rothschild building and Misgav Ladach Hospital. By 1914, Jews comprised the over-whelming majority of the city's population, spreading out from the Old City to build new suburbs outside the walls. In 1860, Sir Moses Montefiore had established the first Jewish settlement outside the walls at Mishkenot Shaananim. This grew into Yemin Moshe, built near the old windmill, now converted into a museum honoring Montefiore.



Later came the quarters of Mahane Israel, Nahlat Shiva, Mea Shearim, Even Israel, Mahane Yehuda and the Bukharan Quarter. Rehavia, Talpiot, Bet Hakerem, Kiryat Moshe and Kibbutz Ramat Rachel, came into being after the First World War. In November, 1917, England issued the Balfour Declaration which promised the Jews a national home in Palestine. In the following month, General Allenby entered Jerusalem, bringing to an end exactly four hundred years of Ottoman rule.

In 1922, Great Britain was granted a mandate over Palestine, under which the material prosperity enjoyed by its inhabitants was marred by outbreaks of violence between Jews and Arabs. The worst of these



occurred in 1929, when Arabs tried to deny Jews access to the Western Wall. However, the period in between the world wars, saw tremendous development. Founded were Sha'arei Zedek, the first general hospital in the New City, the Hebrew University and Hadassah hospital and medical school on Mount Scopus: Bezalel School of arts and crafts; the Rockefeller Archeological Museum; the Yeshurun Synagogue; the YMCA; the Russian Church and compound. Light industrial undertakings took root, as well as banks, shops, hotels, the largest being the King David Hotel, and public services, like the large central post office, schools, highways and a railroad to the coast.

Between 1844 and 1948, the Jews were the largest community in Jerusalem, according to official censuses. When the United Nations voted in 1947 to partition Palestine and internationalize Jerusalem, the city's population numbered 100,000 Jews to 65,000 Arabs. The decision was never enforced. Fighting and siege of Jewish Jerusalem culminated in the armistice of 1949, under which Jerusalem was partitioned after the Jews had fled the Old City.

Partition left the Western and Southern suburbs with Israel, a single narrow corridor linking them to the coast, and, with the Arabs, the Old City, the Northern and Eastern suburbs, the Archeological Museum and airport. In the same year, the Hashemite Kingdom of Jordan annexed Jerusalem, with the West Bank of the Jordan.

The armistice agreement clause, providing Jews free access to their Holy Places was never honored. Even the Moslems of Israel were debarred from Haram esh Sharif, and Israel's Christians were restricted in their visits to the Holy Places of Christendom.

Jerusalem, such as it was then, became the Capital of Israel. Until the June war of 1967, Jerusalem was for twenty years like Berlin, a city with a wall down its middle. On June 28, 1967, the two halves were brought together once again. In 1969, all parts of the population joined to vote in the first municipal elections of reunified Jerusalem.

The numismatic illustrations are official State Medals, issued by the Israel Government Coins & Medals Corp., which feature Jerusalem,



## Jewish War Veterans—100 Years Old By DANIEL KURTZMAN

Just over a century ago, Mark Twain wrote a letter in Harper's Weekly magazine suggesting that Jews had "an unpatriotic disinclination to stand by the flag as a soldier." In response to the slanderous attacks by Twain and other would be revisionists of the day, 63 Civil War Jewish veterans, including six recipients of the Congressional Medal of Honor, met in New York City on March 15, 1896 and founded the Hebrew Union Veterans Organization.

In 1917 it amalgamated with the Hebrew Veterans of the War with Spain, and in 1918 changed its name to Hebrew Veterans of the Wars of the Republic. In 1923, the word "Jewish" was substituted for "Hebrew.", and in 1929, they adopted the name of Jewish War Veterans of the U.S.A.

As the oldest veterans organization in America turns 100 years old, the Jewish men and women who served in America's armed forces continue to wave the flag of Jewish pride and American patriotism, while trying to carry its message to a younger generation.

The record shows that nearly one million Jewish soldiers have served in every armed conflict in which America has been engaged—from the Civil War to the 1991 Persian Gulf War – as well as in peace keeping operations, most recently in Bosnia. Still, the veterans say there is as great a need today as ever before, for Jews to defend themselves against charges that they never served their country.

"There has always been a feeling that Jews buy their way out of everything; that Jews have a dual loyalty; that Jews are only interested in money and not their nation; that they lack patriotism," said Robert Zweiman, chairman of the Jewish War Veterans Centenary Committee. "We put a lie to it."

At a national centennial celebration in Washington, more than 500 Jewish veterans from across the country gathered to salute the organization, visit members of Congress and walk through the 100th anniversary exhibit at JWV's National Museum of American Jewish Military History.

As veterans recalled war stories and looked at old photographs during one gathering, strains of "God Bless America" drifted easily into "Jerusalem of Gold."

Richard Marowitz, one of more than half a million Jews who served in World War II talked about entering Munich, Germany with American liberation forces on April 30th, 1945. As a point scout in an intelligence and reconnaissance platoon, Mr. Marowitz was assigned to search Hitler's home in Munich where he made a surprising discovery.

"I opened up a closet and I saw something dark on an upper shelf," recalls Mr. Marowitz, now 70 years old. I pulled over a chair, climbed up and grabbed this thing. It was a beautiful hat. I looked



inside and saw the initials A. H." Mr. Marowitz recounted the story at the Jewish War Veteran's museum, standing along side the top hat that had belonged to Adolph Hitler, now encased in a glass display case.. The hat has been verified as authentic.

"I envisioned his head in it because after seeing Dachau, I was a little bit hot and I threw it on the floor and jumped on it," he said. "I wanted to crush his head." After keeping the partially crushed hat stored in his basement as a souvenir for 50 years, he loaned it to the museum last year for display.

The story, which later surfaced throughout the division, was that when Hitler found out on the 30th of April that some skinny Jewish kid had stomped on his favorite top hat, he committed suicide."

The Jewish War Veterans has about 100,000 members nationwide, affiliated with 424 posts in 34 states and the District of Columbia. Most of the members, veterans of World War II, are now in their 70's and 80's. Aware that it is an aging organization, JWV in 1988 started up a "Descendants of the Jewish War Veterans" division to carry its message through to a younger generation.

The J.W.V. and its women's auxiliary, carry on an active program on behalf of Jewish war veterans and their dependents, particularly on behalf of the war wounded and those who are patients in Veterans Administration Hospitals. Its legislative representatives carry on intensive lobbying activities among American legislators on matters involving soldiers and veterans, national security, religious and racial discrimination, the counteracting of Arab anti-Israel propaganda, and anti-democratic movement.

The numismatic illustration is of a Jewish War Veterans Badge, a Past Commander Medal, probably circa World War II. The medal is beautifully enameled but is lacking the mounting ribbon.



## A Philanthropist from New Orleans by Tina Levitan

Judah Touro, the son of Rabbi Isaac Touro, first minister of the Newport Congregation, was the earliest and most generous of Jewish American philanthropists and civic benefactors. His wealth was largely amassed by mercantile, shipping and other activities in New Orleans.

Arriving coincidentally with the outbreak of the American Revolution, Judah Touro was born the day before the Battle of Bunker Hill. Even his death paralleled a great historic period. He died four years after the Compromise of 1850 at the venerable age of seventy-one.

When Judah was eight years old his father died and four years later his mother passed away. Judah and his brother and sister, Abraham and Rebecca, became the wards of an uncle, Moses Michael Hays, a wealthy Bostonian merchant. Here he learned at an early age that one could be a devout Jew and yet mingle freely with his Christian brethren, teaching them to respect his faith, while at the same time respecting theirs.

After having been forbidden to marry his childhood sweetheart, Catherine Hays, his cousin, he departed for New Orleans where he is said to have been the first Jewish settler. Groomed for business, there he put into practice the theories of his twenty-eight years. With full confidence in his ability, he opened a store and dispensed "Yankee notions."

Patriotically, when the War of 1812 broke out, he enlisted in the army for active duty under General Andrew Jackson. Because he lacked military training, he had been given the unskilled but dangerous job of carrying ammunition to the front lines under the guns of the British artillery forces. When struck by a cannon ball, wounded and left for dying in the Battle of New Orleans, the most decisive battle of the war, he was fortunate enough to be picked up by Rezin Davis Shepherd and treated in time. He and Shepherd became lifelong friends and business partners.

After the war ceased, Touro returned to private life. His business rapidly expanded; he imported, exported and invested in real estate. He bought ships, grain, and goods of every kind. In a short time he became exceedingly wealthy.

In 1802 when Touro arrived in New Orleans, it was a struggling Spanish-French village; at the time of his death, it had become a great city and he had played a conspicuous part in the transformation. He built the first free public library in New Orleans which was the first free public library in the world; founded the Touro Infirmary, one of the South's best hospitals; and erected the Shakespeare Alms House for the poor. The Touro Synagogue and Touro Street all perpetuate his name in New Orleans.

In his will his many bequests to institutions of all denominations all over the world continued the philanthropy which he practiced during his lifetime. He had left from two thousand to five thousand dollars to every synagogue in America then in existence. Hebrew schools, hospitals, and relief societies in America and Palestine were also left a share of his great fortune. The money which he left the Mount Sinai Hospital of New York enabled it to complete its first building. To the legislature of the State of Rhode Island he left a trust fund for the subsistence of the rabbi of the Newport Synagogue.



To carry on the charitable work of Sir Moses Montefiore in Palestine, Touro left the unheard of sum of \$50,000. He had also donated a church building to a New Orleans Christian congregation.

Thanks to his liberal contribution of \$10,000, a monument was erected at the site of the first battle of the Revolutionary War, at Bunker Hill. When this, the first public monument in America was dedicated, he was paid special homage by Daniel Webster, orator of the occasion.

Those who knew Judah Touro praised him not only for his princely gifts but his many acts of personal kindness. Instead of waiting for an appeal to reach him, it has been said that he actually searched out the unfortunates who needed his help. The Negro slave he educated to be self-supporting and sent away to live in freedom and dignity; the aged woman who shrank from entering the almshouse; the business competitor who needed but was too proud to ask for a loan; to these and a multitude more Judah Touro extended the helping hand of brotherhood.

Truly then did he earn the epithet inscribed on his tombstone:

*By righteousness and integrity he collected his wealth,  
In charity and for salvation he dispensed it.*

*The last of his name, he inscribed it in the book of philanthropy  
To be remembered forever.*

The illustrated medal, by Ivan Sors, was commissioned by Samuel Friedenberg for "The Great Jewish Portraits in Metal" collection, now in the Jewish Museum in New York.

## Maccabi Tel Aviv

by Peter S. Horvitz

One of the outstanding collegiate basketball players of the past three years has been Doron Sheffer of the University of Connecticut. Doron is a native of Israel, from the town of Ramat Hasharon, and, in a land where watching tapes of American games is practically a national sport unto itself, a national hero. Doron has recently become the first sabra to be drafted by a National Basketball Association team, when, during the second round of this year's NBA draft, he was selected by the Los Angeles Clippers. However, the 24-year-old guard, feeling that his chances of actually making the Clippers team this year is "close to zero," signed a three year contract with a team in Israel, Maccabi Tel Aviv.

Sheffer's contract contains an escape clause, in case Sheffer is offered a contract by a team in the NBA. But the NBA is not the only game in town in Israel and professional basketball has, for many years, been a major activity in Israel. Of all the professional basketball teams in Israel, the national favorites and the greatest team in the Israeli league is the team that represents Tel Aviv.

Two millennia ago, when faced with seemingly unbeatable odds, the Jewish people rose in revolt against the Syrian Greeks, under the leadership of the Maccabees. Nineteen years ago, faced with seemingly unbeatable odds, the basketball fans of Israel faced down the forces of all of Europe, under the leadership of Maccabi Tel Aviv.

Maccabi Tel Aviv is a member of the eleven team Israeli Basketball Association. The Association is not an amateur league, but professional. Some of its players are sabras, like Sheffer, but others are American born. By 1991, the team had won the league championship twenty-one times in a row. As the winners of the league championship, Maccabi Tel Aviv represented the nation in the annual European Champion Clubs Cup completion.

The European Championship was established in 1958 and Israel was represented in that very first competition by Maccabi. But it was not until 1968 that the team had its first major success, when it reached the semi-final round. Maccabi was defeated by the team that represented Spain, but only by 2 points. In 1975, Maccabi again reached the semifinals, but again they were defeated. In 1976, Maccabi had to settle for third place. But then came the magic year of 1977.

The captain of the 1977 team was Tal Brody, an all-American, University of Illinois basketball star and a member of the team since 1967. Tal was born in Trenton, N.J. and emigrated to Israel in 1966. Other American college stars on the team included Lou Silver, Jim Boatwright, Eric Minkin and Aulsie Perry. The coach of the team was Shmuel Mahrouski, the manager was Ralph Klein, and the assistant manager was Arie Davidesov. Other members of the team included Bob Fleisher, Dan Shabi, Shuki Shwartz, Hanan Keren, Mikki



Bercovitz, Motti Aroesti, and Bob Griffin. The team's first victory in the play-offs came against Madrid, who they defeated 94 to 85. Then they faced Brno, Czechoslovakia, who fell to Tel Aviv, 91 to 76. The semifinal game was held in Vitron, Belgium, against the Red Army team, representing Moscow. The Russian team was favored, but Israel won 91 to 79. Despite Maccabi's upset victory against the Russians, the team from Varese, Italy was highly favored to win the ultimate victory. The championship game was held at Belgrade on April 7, 1977. The game was hard fought, but Maccabi Tel Aviv triumphed by just a single point, 78 to 77.

To mark this event, a special medal was issued. This bronze medal measures 35 millimeters. On the obverse appears two hands supporting a basketball. The inscription reads MACCABI TEL AVIV EUROPEAN BASKETBALL CHAMPION 1977. The reverse has the same inscription in Hebrew, in three lines, beneath the championship trophy.



Following their 1977 victory, the team of Maccabi Tel Aviv were again semi-finalists, in 1978. In 1981, Maccabi once again captured the European title. In 1991, during the Gulf War, when Maccabi was again in contention for the European championship, the dangers of the conflict forced the Federation Internationals de Basketball to cancel all European Champions Cup games that were scheduled to be played in Israel. This placed a terrific burden on the team, which would have to fly to all of its competitions. It was suggested that the team withdraw from the tournament for that year. But the team voted to continue and complete its part, greatly to the approval of the Israeli public.

With the advent of Doron Sheffer, a new chapter opens in the history of Maccabi Tel Aviv. \*

## Vespasian by Simon Krauss

Vespasian, Emperor of Rome from 69 to 79 was the founder of the Flavian dynasty. The defeat of Cestius Gallus convinced the Roman Emperor Nero that the Jewish uprising was a serious matter, and he transferred the command of his army to the veteran Flavius Vespasian, who had already fought courageously against the Britons.

In the winter of 67, Vespasian made his preparations for war in Antioch, and in the following spring marched on Ptolemais. After joining his son Titus, who had advanced with an army from Alexandria, Vespasian found himself in command of a powerful force. His army consisted of the fifth, tenth, and fifteenth legions, twenty-three auxiliary cohorts, and six squadrons of horse, in addition to the troops of the native vassals, of the Jewish King Agrippa II, and of the kings of Commagene, Emesa and Arabia. The entire Roman army must have mustered at least 60.000 men.

VESPASIAN  
Bust in the Uffizi  
Gallery, Florence



The first aim was the conquest of Galilee, a wealthy and populous district of Palestine, which was defended by Josephus. Upon the approach of Vespasian, however, the protecting army fled in confusion, and the city of Gadara fell into the hands of the Romans. All its inhabitants were put to the sword by order of Vespasian, and the neighboring towns and villages were burned. These events were followed by the reduction of Jotopata in a siege which is described in detail by Josephus, who found himself compelled to surrender.

Vespasian, like his son Titus, treated the captive Josephus as a friend. The operations were now interrupted by a brief truce, while

the conqueror marched his army through Ptolemais to Caesarea, where he rested his troops. Vespasian himself went to Agrippa's capital, Caesarea Philippi, where festivities in his honor were celebrated for twenty days. He then led his army against Tiberias, which willingly surrendered and also against Taricheae, which fell into his hands in the beginning of the month of Elul.

A terrible punishment awaited the conquered. Galilee which was entirely depopulated; 6,000 youths were sent to Nero to work on the Isthmus of Coriuth; 1,200 old men were killed; and the remaining Jews, more than 30,400 in number, were sold as slaves, servitude being also the fate of those who were given to Agrippa. There now remained only the fortress of Gamala, whose defenders repulsed the Romans so disastrously that Vespasian in person had to urge his soldiers on. The fortress was reduced at last, however, and the Romans massacred 4,000 Jews, the rest preferring death by their own hands.

In the meantime the fort of Itabyrion at Tabor had surrendered while the city of Giscala was reduced by Titus, so that Galilee was entirely subdued by Vespasian. The procedure would now have been an attack on Jerusalem, as was desired by the Roman lieutenants, but Vespasian decided to leave the city to itself, knowing that Jewish fractional strife would gradually weaken it. Notwithstanding the heavy rains, he advanced towards Perea, and occupied the Hellenistic city of Gadara, while Placidus, his second in command, was engaged in subduing the remainder of the district. Once more Vespasian marched from Caesarea, and occupied in turn the cities of Antipatris, Lydda, Jamnia, and Emmaus, leaving the fifth legion in the last-named city, and finally marching northward in the direction of Jerusalem through the district of Samaria. He met with little resistance in any of these places, even Jericho and Adida being easily taken by the Roman soldiers.

Vespasian doubtless desired to prolong the campaign in Judaea, since this left him in command of a large army, which was desirable in view of the imperial succession. When he heard, however, that Simeon bar Giora had invaded and ravaged southern Palestine with his Jewish hordes, he determined to restore order there, and accordingly invaded and subdued the districts of Gophna and Acrobata in the month of Sivan, 69. He likewise captured the cities of Bethel and Ephraim while Hebron was taken by his tribune Cerealis. The Romans now had a free access to Jerusalem from all sides.

In the meantime the imperial throne of Rome had been filled successively by Galba, Otho, and Vitellius. The Oriental legions following the example of the army of the Rhine, gave an emperor to Rome in the person of Vespasian. This event, which was to prove important for the history of the world, was doubtless planned in Palestine, where, according to Josephus, the proclamation was issued.

Two personages of Jewish descent were particularly active in connection with this event - Berenice, the mistress of Titus, and Tiberius Julius Alexander, governor of Egypt.

The new emperor left his son Titus in command of the army, while he himself hurried to Rome to take possession of the throne. In the eyes of the Roman people Vespasian and Titus shared in the glory of the subjugation of Palestine, yet neither of them assumed the title of "Judaicus," probably because this term referred to the religion as well as to the nationality of the Jews. In addition to the honors bestowed on Titus by the Senate, and the memorials erected to his praise, several decrees and monuments refer to Vespasian.

All three Flavian emperors struck coins with such legends as "Iudaea Devicta", or Iudaea Capta, and numerous inscriptions furnish material for an exact determination of the names of the legions and officers that took part in the war.

The coins bearing the legend "Victoria Navalis" probably commemorate his pursuit of the Jews at Tarachaea on rafts, and the same circumstances doubtless explains why Titus brought a large number of ships with him when he entered Rome in triumph.

The sacred vessels from the Temple at Jerusalem were deposited in the Temple of the Goddess of Peace, erected by Vespasian in commemoration of his victory, but destroyed by fire in the year 191. Other trophies were preserved in the imperial palace. The Circus Maximus still exists, stained with the blood of Jewish martyrs. The Arch of Titus, with pictures of the Temple objects taken to Rome as spoils of the war, stands as a reminder of the bloody conquest of Iudaea by Rome.





# Poland's Destroyed Jewish Communities, Numismatically Remembered

## LWOW by Edward Schuman

The Polish city of Lwow, formerly called Lemberg in German, the capital of Galicia, Austria, is 180 miles east of Crakow and 60 miles from the Russian border. The history of its Jews dates from its foundation in the middle of the 13th century with Jews even preceding its German and Polish settlers.

Under rule of Casimir IV (1447-91) Jews obtained special privileges on payment of an exorbitant tax to the king. Under Sigismund I, the Jews engaged in a myriad of commercial enterprises, but the German merchants, fearing Jewish competition, tried to induce the Polish noblemen to check Jewish expansion of trade. But it was shown that of a total of 3700 merchants in Lemberg, only 500 were Christian. Jews lived economically and were satisfied with small gains, while Christian merchants extorted large profits from purchasers. Furthermore, the Jews promoted a large export trade with Wallachia and Asia Minor, which exceeded the imports and thereby drew money into the country.

During the period of independent Poland (1918 - 39), the Jewish community of Lvov became the third largest in Poland and one of its most important centers. The Jewish population of 99,595 in 1910 increased to 109,500, or more than a third of the total population by 1939.

In the struggles between the Poles and the Ukrainians, each side accused the Jews of supporting the other. Thus the rise of anti-Semitism and the severe economic situation was reflected in every sphere of Jewish life. The economic crisis was also illustrated by the reduction in payment of community tax revenues which dropped from 497,429 zlotys in 1929, to 310,481 zlotys by 1933.

During this period, Lvov had three Jewish secondary schools with instruction in Polish, a large Hebrew college for advanced studies in Judaism (founded in 1920), a national religious school, a vocational school, many *hadarim* and a Talmud Torah. There were many Hasidic prayer rooms and synagogues. The Yiddish newspapers *Chwila* ("The Moment"), and *Opiniona* were published. Lvov had become a leading center for publishing of Hebrew books. About 20 Jewish printers had been active in Lvov in the century and a half prior to the outbreak of World War II, making the city one of the leading centers for the production of Hebrew books, not only for Eastern Europe, but for the Balkan countries as well.

The community was governed by assimilationists in coalition with the Orthodox while for the greater part of this period the Zionists formed the opposition. In national politics, the Lvov members of the Polish parliament adopted a moderate line.

In September 1939 at the beginning of World War II, Poland was partitioned between Germany and the U.S.S.R. and Lvov became part

of Soviet Ukraine. But after the outbreak of the German-Soviet War, the Germans captured the city in July 1941. It then had a Jewish population of about 150,000, including thousands of refugees from the Nazi-occupied western part of Poland. The local Ukrainian population welcomed the German troops with open arms and joined up with the invading forces to play a major role in stirring up hatred of the Jews and of murdering them.

An incited mob attacked the Jews for three days. Thousands of Jews were put in prisons, where they were tortured and murdered. During July, several hundred Jewish public figures and youth were put to death and over 2,000 Jews were shot in "Aktion Petliura" (July 25-27). On July 15, the Jews were ordered to wear the yellow badge. and the beginning of August a fine of 20,000,000 rubles (\$4,000,000) was imposed upon them, with Jewish property confiscated and looted. In August, the desecration and destruction of synagogues and Jewish cemeteries was carried out.

A Judenrat was appointed by the Nazis, headed by Joseph Parnes, who was killed shortly afterwards when he refused to supply the Nazis with its quota of Jewish men for forced labor. A similar fate was in store for two of his three successors. Under German supervision the Judenrat handled taxes, social welfare, and food and housing control. A Jewish police force came into being as a special department of the Judenrat. In the course of time it was manipulated by the Nazis to serve their own aims.

On August 1, 1941, Eastern Galicia was incorporated into the general government of Poland, and all anti-Jewish restrictions that had been in force in western Poland for the past two years were now also applied to the Jews of Lvov. Labor camps were set up in the city and vicinity, where many Jews were either murdered outright (especially young people) or died as a result of the inhumane conditions which prevailed in the camps. In November 1941 the Jews of Lvov were all concentrated in a special quarter of the city and subjected to mass starvation.

In March 1942 about 15,000 Jews from Lvov were deported to the Belzec extermination camp. The big "Aktion" however, took place from August 10 to 23, in which 40,000 Jews perished. Following this slaughter, the Nazis ordered the establishment of a ghetto, completely sealed off and surrounded by a barbed-wire fence. The overcrowding caused a series of epidemics which killed thousands of ghetto inmates. In further "Aktions" (November 1942 and January 1943), another 15,000 Jews were murdered, some in Belzec and others in the nearby Janowska Road Camp. The rest of the ghetto inmates, some 20,000 people, were restricted to a portion of the ghetto designated as the Jewish camp. In the last "Aktion" (June 1943), resulting in the death of most of the surviving Jews, some Jews were able to offer some armed resistance. In the many places where the Nazis encountered gunfire and hand grenades, they poured gasoline on the Jewish houses

and set them in flames. The 7,000 Jews who survived the massacre were dispatched to the Janowska Road camp. Apart from a few Jews in labor camps. Lvov and the environs were *JUDENREIN*.

When Soviet forces reentered the city in July, 1944, a Jewish committee was established to help the survivors. Of the 3400 surviving Jews who registered with the committee, only 820 were actually from the Lvov ghetto itself. Most of the survivors settled in Israel, after wandering throughout Europe, while the rest emigrated to other countries overseas. Some of the ashes of the Lvov martyrs were taken to Israel and interred at the Nabalat Zizhak cemetery near Tel-Aviv.

The illustrated 1 korona scrip from Lvov was circulated circa 1918 due to the emergency currency crisis. Of greater interest is a receipt issued by the Karen Haysod office in Lvov for a donation which was made on May 13, 1932.



The city, a center of Ukrainian nationalism, portrays an anti-Jewish atmosphere in almost every sphere of life. Organized baking of matzo is prohibited

and circumcision has been banned to every Jewish inhabitant. Ritual slaughter of meat is prohibited and every synagogue has been closed. It is believed that most Jews, who were able to, have immigrated to Israel in recent years.



11819  
 כרן היסוד. הלסכה המרכיב בלבוב.  
**Towarzystwo Odbudowy Palestyny (Keren Hajesod) we Lwowie.**

Podziwianie tymczasowe \_\_\_\_\_ שבר זמן L. 25 \_\_\_\_\_  
 Data 13/5 1932 \_\_\_\_\_ תרם \_\_\_\_\_  
 W. P. \_\_\_\_\_  
 zawód i miejsce zamieszkania \_\_\_\_\_  
 złożył tytułem wkładki członka zwyczaj. (nadrz.) 22 \_\_\_\_\_  
 słownie \_\_\_\_\_  
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## Arthur Rubinstein by Darryl Lyman

Arthur Rubinstein, pianist, was born in Lodz, Poland, on January 28, 1887. (In later years the American impresario Sol Hurok used the h-less "Artur" for publicity, but Rubinstein signed himself "Arthur" in countries where it is common practice, "Arturo" in Spain and Italy, and "Artur" in the Slav countries.) By the age of three he was able to play the piano by ear. His father, however, gave Arthur a small violin, feeling that it was a more "distinguished" instrument. The boy promptly smashed the fiddle to pieces (for which he was spanked) and returned to the fuller sounds of the piano.

Arthur displayed such natural talent at the keyboard that the family wrote a letter to the great violinist and pedagogue Joseph Joachim, who offered to see the boy in Berlin. Joachim tested the three-year-old Arthur, confirmed the child's musical aptitude, and offered to supervise the boy's education when Arthur was a little older.

Arthur returned to Lodz and continued to play by ear till an important event took place. Coming home from a symphony concert at which he had been thrilled by Edvard Grieg's First Peer Gynt Suite, Arthur sat down and played almost all of it from memory. The conductor of the orchestra at the concert, Julius Kwast, was invited to the house to hear the boy play. Kwast immediately suggested that it was time for Arthur to have formal piano lessons.

His first teacher, a Mrs. Pawlowska, belonged to the old school of piano teaching and she lasted only a few months. Longer lasting were the lessons from Adolf Prechner. In 1894, at the age of seven, Arthur gave his first public performance, in Lodz, at a charity concert.

After a brief period of study in Warsaw with Alexander Rozycki (an elderly man who often slept through his student's lessons), young Rubinstein was taken back to Joachim in Berlin in 1897. Joachim, as he had promised, began to supervise the boy's musical education. Rubinstein studied piano privately with Heinrich Barth (who accepted the boy on Joachim's recommendation) and theory at the Imperial and Royal Academy in Berlin (where Joachim was president). He studied general subjects privately under Theodor Altmann, who guided Rubinstein, already showing signs of his great love of books, into such fields as history, philosophy, and literature.

In 1899 Rubinstein played Mozart's Piano Concerto in A Major (K. 488) at a public concert in Potsdam as a sort of rehearsal for his Berlin debut, two weeks later, playing the same work at the Berlin Academy. In December 1900 Rubinstein was allowed an entire concert to himself at Berlin's Beethoven Hall, performing two concertos with the prestigious Berlin Philharmonic Orchestra: the Mozart concerto from the preceding year and the Second Piano Concerto by Saint-Saens, which became an important vehicle for his virtuosity for the rest of his career.



At the same concert, he also played solo pieces by Schumann and Chopin. The concert was a huge success, and he was soon given opportunities to perform at other concerts in Germany and Poland.

In 1902 Rubinstein visited, and received musical advice from, the famous Polish pianist Paderewski. The following year Rubinstein, anxious to begin his professional career as a pianist, ceased his Berlin studies and went to Warsaw to give concerts. In 1904 he gave his Paris debut and in 1906 made his first tour of the United States.

Returning to Europe, Rubinstein had difficulty in getting engagements. In Berlin in 1908, his career at its lowest ebb, he tried to commit suicide by hanging himself with the belt from his old worn-out robe. His life was spared when the belt broke and he fell to the floor. "I staggered to the piano," he later recalled, "and cried myself out in music. Music ... brought me back to life." Out of that experience he developed his own secret of happiness: "Love life for better or for worse, without conditions."

Rubinstein soon began to give concerts again on the Continent. He made his London debut in 1912, not only giving solo recitals but also making chamber-music appearances, one partner being the famous Spanish cellist Pablo Casals. Rubinstein spent the early days of World War I in Paris, working as a civilian translator of letters or documents found on prisoners of war. During that time, he became so horrified at German atrocities that he vowed never again to perform in Germany.

In early 1915 Rubinstein returned to London, where he lived during most of World War I. He gave many concerts there with the Belgian violinist Eugene Ysaye, often for various war-related charities. In 1916 he made his debut in Spain, followed in 1917 by his first appearance in South America. In his 1916-17 tours he developed a lifelong enthusiasm for the music of the Spanish composers Isaac Albiniz, Enrique Granados, and especially Manuel de Falla, as well as the Brazilian composer Heitor Villa-Lobos.

His career progressed fairly smoothly, though unspectacularly, till 1932. In that year he married Aniela (known as Nela) Mlynarska, daughter of Emil Mlynarski, a Polish conductor with whom Rubinstein had performed. The marriage proved to be a turning point in his professional as well as his personal life. In his earlier career he had been, by his own admission, a lazy pianist, relying on his natural facility and wonderful memory. He had devoted much of his time to the pleasures of food, wine, and women. Rubinstein explained his early success by saying that the Latin countries (France, Italy, Spain, South American nations) loved him because of his romantic temperament, and Russian audiences had been conditioned to his technical errors by their beloved Anton Rubinstein (no relation). However, he found that English and American audiences felt cheated because, as Rubinstein admitted, he "dropped many notes." But after his marriage he began to practice more diligently.

When World War II came, Rubinstein escaped to the United States. He frequently gave in excess of one hundred concerts a year, many for a wide variety of charities. He also continued his interest in chamber music. He was part of what Life magazine called "the Million Dollar Trio," with the violinist Jascha Heifetz and the cellist Gregor Piatigorsky.

By the mid-1970s his failing eyesight was bringing his career to a close. In 1976 he gave a series of farewell concerts in Europe, Israel, and the United States. A Carnegie Hall recital in New York City commemorated the seventieth anniversary of his debut in the same auditorium. His final concert was given in Wigmore Hall in London.

He was deeply committed to the existence and interests of Israel. Immediately after World War II, when English authorities turned Jewish refugees away from the shores of Palestine and toward camps in Hamburg, Germany, an infuriated Rubinstein refused to perform at his scheduled London concerts unless the appearances were clearly advertised "For the Jewish victims in Hamburg." Having won that concession, he gave the concerts and donated the proceeds to that cause. Soon after the state of Israel was created in 1948, he began to give regular concert tours there. Later, with proceeds from his concerts in Israel (for which he refused payment), the Israel Philharmonic Orchestra established the Rubinstein Chair of Musicology at the Hebrew University of Jerusalem. In 1974 the triennial Arthur Rubinstein International Piano Master Competition was established in Israel. Medals were issued for these competitions in 1974-1977 and 1980. Because of the prohibition of graven images of living personages, his portraits appear as caricatures. He died in Geneva Switzerland in 1982 at the age of 95.



## Some Thoughts on Amulets by Edward Schuman

Two small cylindrical objects, with a space in the middle through which a string could be threaded, were discovered in 1979 within a tomb on Ketef Hinnom in Jerusalem. When unrolled, they were found to be silver plaques inscribed with the Priestly Blessing. Dating from the mid-seventh century BCE, these silver scrolls constitute the earliest evidence that metal amulets were used and worn during the First Temple period.

The word amulet at one time was believed to be considered as derived from a Arabic word "kame'ot" (something hung on). Amulets were objects worn or kept close to one's person to protect man, or his possessions such as houses, cattle etc. from the evil influences of witches, demons and other mischievous powers both natural and supernatural likely to be encountered, or as to counteract misfortune, illness, and damage of various kinds already being endured. These artifacts are believed, on account of their origin, inscriptions, or special associations, to have the spiritual power or holiness to ward off misfortune. The practice of hanging or wearing parchments containing suitable biblical inscriptions as amulets is mentioned in the Talmud.

This raised halakhic questions as to whether such amulets possessed the holiness of Scriptural scrolls, and whether they might be worn outside the home on the Sabbath (Shab. 6.2; Yoma 84a).

Most rabbinical authorities permitted their use. Belief in their efficacy was widespread in Eastern Europe and the Orient, particularly after the spread of kabbalistic ideas in the Middle Ages. Special amulets could be prepared for various needs, e.g., to enable women who had difficulties in becoming pregnant to be fertile and to heal the sick, or to serve as protective talismans during pregnancy and childbirth, as well as protection for the newly born.

Jonathan Eibenschutz, an eminent Talmudist of the mid-18th century, prepared a number of amulets. He issued them in Metz where he was rabbi and later in Hamburg, Altoona and Wandsbeck in Germany where he presided over these united communities as chief rabbi. He made them for sick children, for expectant mothers, also as remedies against nose-bleed, epilepsy, and the "evil eye." He furnished one which would banish "croaking demons" from a house. Upon digging the foundations, the demons would then be found in the shape of veritable croaking frogs. He claimed to have been particularly successful with his amulets in helping women in various emergencies. Statistics were said to have supported his statements that since he had officiated as Chief Rabbi in Hamburg scarcely one woman had died in childbirth, while in the year preceding his arrival "God's wrath had raged widely" in such cases. The congregational Hebra Kadisha (burial society) confirmed this claim officially.

TEFILLIN or MEZUZAH are not considered to be amulets in this sense in traditional Judaism today, but there were periods of time in which these ritual objects assumed talismanic importance. Miniature replicas of these objects are more than often worn today as as fine jewelry and "good luck" charms.

Amulet inscriptions included the PRIESTLY BLESSING (Num. 6: 24-26), the Names of God in various permutations, the names given to dozens of angels, and various mystical incantations written either in full or in abbreviation. These inscriptions were often set down on parchment and placed in cases of cylindrical or other shapes. Otherwise they were inscribed on silver discs or other metals, the latter taking the form of jewelry or pendants worn around the neck.

Occasionally, the inscription is woven into a popular design or symbol, but sometimes the symbol accompanies the writing. Popular motifs include the MAGEN DAVID (Star of David), Psalm 67 in the form of a seven-branched MENORAH, the hand (hamsa in Arabic), squares and rectangles.

It is a curious fact, that in all the voluminous discussion among the rabbis concerning amulets, the only point at issue was the mention of of the false Messiah's name on these amulets. The probable impression being that they could do no harm and might serve as spiritual stimulants in the way of the wearer's reassurance and mental comfort.

Since some amulets are in medal form, these objects have been correlated with numismatics. The illustrations are taken from a catalog of the Israel Museum in Jerusalem..







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**INS OF LONG ISLAND** - September marked the first meeting of the club year; no meetings were held during the summer months. Exhibit topics were: Menorahs, Herzl, Pidyon Haben and any new acquisitions. Meetings are held monthly on the third Thursday beginning at 7:30 p.m., at the Syosset Library, So. Oyster Bay Road, Exit 43 (Long Island Expressway) in Syosset, NY.

**INS/ICC OF LOS ANGELES** - A roomfull of members and guests attended the July meeting where world-renown sculptor, and club member, Alex Shagin was special speaker, "The Making of a Medal" his topic. Fortunately for me, this was one meeting I was able to attend. An AINA slide program entitled "Israel Trade Coins" (produced by the late Morty Zerder) was the program feature at the August meeting. Meetings are held the third Thursday of the month beginning at 8:00 p.m. at the First Federal Bank, 464 No. Fairfax, Beverly Hills. (It was announced in the last Club Bulletin of the merger of these two LA clubs).

**INS OF NEW YORK** - As with most East Coast clubs, no meetings were held during the summer months. September will be the first meeting of the season. INS / notes will be the exhibit topics. Meetings are held on the third Thursday of the month beginning at 7:30 p.m., 30 East 60th Street, 8th Floor, office of Dr. Jay Galst. (Although it is hard to believe, according to the club newsletter, there is ample street parking after 7:00 p.m.).

**HAPPY NEW YEAR**

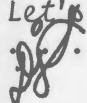


**WESTCHESTER ISRAEL NUMISMATIC SOCIETY** - No meetings were held in July and August. September will be the first meeting of the season. Members will plan out the meetings for the upcoming year and see what goals and what the future outlook will be for the club. Meetings are held the first Wednesday of the month at 8:00 p.m. at Young Israel of New Rochelle, 1228 North Avenue, New Rochelle.

**"3000 YEARS OF JERUSALEM - ISRAEL STUDY TOUR"** - The AINA tour of 1996 will probably already be taking place by the time this issue is sent out. The entire trip sounds like one of the best tours ever. In addition to all the sites in Israel, there are optional side-tours to Jordan and Petra. Want more information? Contact AINA / Moe Weinschel.

**MOMENTS IN THOUGHT** - The nice part about being a pessimist is that you are constantly being either proven right or pleasantly surprised . . . Never mistake knowledge for wisdom. One helps you make a living; the other helps you make a life (Sandra Carey) . . . The rewards of a thing well done is to have done it (Ralph Waldo Emerson) . . . Experience is a wonderful thing; it enables you to recognize a mistake every time you repeat it (Anonymous) . . . It is better to ask some of the questions than to know all the answers (Anonymous) . . . Two wrongs don't make a right, but three will get you back on the freeway (Changing Times) . . .

**COMMENTS FROM DJS:** Where has time gone? Already this is the issue for November/December. On top of that, with this issue I will complete my 17th year as editor of the Club Bulletin. As usual, because several of the clubs do not meet during the summer months and others meet bi-monthly, this issue is usually the one that's lightest on club news. Most of the clubs are having the same problems: light on attendance, light on help, light on participation. Most of the clubs, even though hard to acquire sometimes, have really outstanding educational programs. Do your part - attend and participate in your local club. Happy holidays to one and all; have a safe and healthy new year. Let's all hope that 1997 is a great year. Be well, be happy.



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